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## Ursinus College Bulletin Vol. 2, No. 10

Executive Committee of the Board of Directors  
*Ursinus College*

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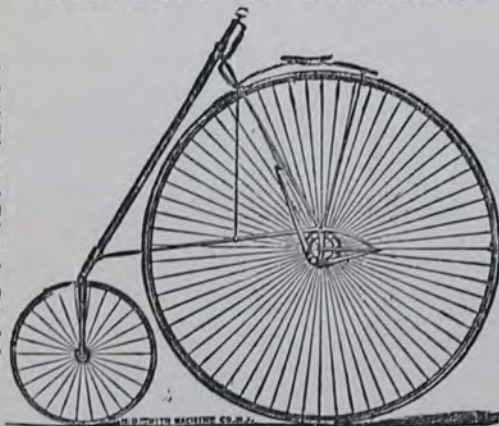
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# URSINUS COLLEGE BULLETIN.

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## Ursinus College Bulletin

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The chief purposes of the BULLETIN are: Statedly to furnish facts concerning the current life and work of Ursinus College; to promote closer fellowship between the College and its friends, and to stimulate zeal for the vital interests which it represents; to supply items of literary and religious news, with special regard to a higher Christian education and the evangelizing work of the Church; to afford members and friends of the College a medium for occasional contributions; and to give assuring proof of the fidelity of the institution to the principles and aims for which it was founded, and of its efficiency in their maintenance and pursuit.

Short contributions of items and articles in harmony with these purposes are solicited, not only from the Alumni, but from all the friends of Ursinus College. Thus they can help to make the BULLETIN interesting and effective.

### COLLEGE NOTES.

*Nota Bene*, at the start, that October bowed itself into the College campus this year with a most profound stoop from 80° to 30° Fahrenheit! The September supplement to summer's heat, though seemingly kindled to stay far into autumn, was thus brought to a halt as sudden as it was decided. The advance patrol of winter sternly announced its claims, and there was no retreat.

Happily the summer's work was well over, the fruits were safe and safely housed (especially the apples in the boys' boxes), the stoves were up, and the woollens ready for use. So the frosty bow of October was met with equal civility, and its chill was even welcomed as a stimulant to more vigorous study, as one means of keeping warm.

Greek, German (for English students), Latin, Hebrew (for Japhetites), mathematics and metaphysics (if chips from Hegelian Logic be included), furnish admirable fuel for kindling fire in brains and bones, as all who apply themselves earnestly to study know by cheering experience. Hence these frosty, freezing months of the college year are so much prized by those whose minds and hearts are seriously set upon making the best of their time and opportunities. To such the winter is no season of fretful discontent, but the time of special inspiration for their proper work.

Only let those intent upon true personal improvement not allow frosty mornings or chilling mists to frighten them from needful outdoor exercise. It helps health in mind and body to brave wintry blasts and gather into the lungs and liver the invigorating elements with which



they are freighted, and which they yield for the breathing. Pure oxygen is a great help to study. Only be careful to take it in through the nose!

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If any sophomore does not know why through the *nose*, let him ask the next Freshman he meets, and learn from one of the reasons given,—viz., to avoid filling the lungs with too much cold air at once,—the importance of moderation, even in exercise. A man may be never so thirsty, still he does not wish water pumped into him, or poured on him from a hose. But students will often rush out of rooms in which they have shut themselves for a whole day, and engage in violent sport or walk two miles in fifteen minutes, and wonder that “the run” has hurt rather than helped them! Those who do so have surely not yet acquired the sixth sense.

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No special allusion here to certain recent base ball games.

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An important centre of attraction continues to be found in the Students' Wednesday evening prayer meeting. Properly conducted in spirit as well as with due regard to order, as it has been, and will be, its value cannot be exaggerated. Its influence upon personal character and the general life of the college must be most salutary. And the opportunity it gives for using and improving the gifts of grace for the good of others, commends the service to the favor of every Christian.

### THE Y. M. C. A.

The Young Men's Christian Association in general is an institution which in view of its very nature and object commends itself to all as being, in the first place, a most important, if not an indispensable factor in the working of a christian college, and again as being worthy of the warmest and most hearty support of those interested in the spiritual welfare of young men.

“Thought is the soul of action, but it is neither the hand nor the foot of action. God's thought alone would not have saved us. We need one who *does* as well as one who *thinks*.” The *agent* must come—Christ, the Son of God. After his ascension Christ left an *agency* upon earth—the Apostles. The Apostles in turn founded an *agency*—the Church. The Christian Church then is the primary agency for spreading the gospel.

Furthermore, however, it is necessary that doing have a *specific* direction. Therefore, under the great head of the Church we have numerous institutions, each engaged in a work peculiar to itself—as, for example, the Sabbath School, the Bible class, the Catechetical Class, and last but not least, the Y. M. C. A. This last, then, is a secondary agency in the great work of promulgating the gospel of Jesus Christ and saving precious souls, the specific object of which is *to reach and benefit young men*. It is a tributary rill which lends its waters to help swell the great river of salvation. The



pastor cannot cover all the ground, the field were far too large. "Go preach," a universal command; and it is upon the basis of this command that the Y. M. C. A. proposes to go forward in the great work it has undertaken of bringing young men to a knowledge of the truth as it is in Jesus.

"How does the Y. M. C. A. propose to reach young men?" In answer we would say, young men *are* naturally sociable. This is either fortunate or unfortunate. If it brings them into good company—fortunate; if into bad company—unfortunate. Company they will have, and it must either be the one or the other. Taking advantage of this fact as a process for aiding young men spiritually, a successful work. By the institution of reading rooms in which wholesome literature may be had at any time, without expense; gymnasiums in which healthy and beneficial exercise may be obtained; various amusements, social meetings and entertainments of both a (so-called) secular and more strictly religious character; all under the supervision of the association, young men are drawn into good company, are carried into wholesome associations, and have brought to bear upon them spiritually beneficial and healthy influences, and in this way are finally led into the prayer meeting and into the church.

Let all then who are interested in this great and important work do all in their power to forward it. "A thing that has been a mistake in the

plan of civilization—a money-involving method for punishing bad men instead of one for keeping them good." The Y. M. C. A., by means aforementioned, would righten this mistake; it is a good and noble mission, let it have support.

The Ursinus College Association has been doing good work among the students and is still going forward. In order to further its cause the establishment of a reading room of good size, very nicely finished, and conveniently situated on the first floor of the east wing of the building, has been in progress, but it is not as yet completed. It is something that is very much needed at URSINUS, and something which we feel confident will be of great good to the students as well as to the institution. In order to carry out its plan, however, the association needs funds. When friends of the work, then, are called upon to assist in sustaining and forwarding it, let them cheerfully and liberally respond.

A reading room must of necessity be furnished, have tables and chairs, etc. It must have reading material, books, papers, magazines, etc. Let friends aid the good work by donating furniture, or by sending us subscriptions to good papers and magazines. A comparatively little thing, but which would help us greatly.

The S. and Z. Literary Societies will hold a course of lectures conjointly, the proceeds of which are to be de-



voted to the work of the association. The first lecture of the course will be delivered on Friday evening, Oct. 22, by Rev. Madison C. Peters, of Philadelphia; subject, "The Ideal Wife." Let all who can attend these lectures; they will be good, and then, besides, it will be aiding a good work.

A good chandelier or bracket lamp would make a very acceptable donation. Who will be first to respond?

#### THE ALUMNI ASSOCIATION.

##### PERSONAL.

'76. Echoes of distant wedding-bells from the scattered ranks of '76 have reached the BULLETIN, and it is said Rev. J. F. Butler, of Alton, Illinois, is responsible for the ringing. But the echoes have died out, and the story of their origin is still unconfirmed.

'86. Edwin Clark Hibshman, A. B., one of last year's graduates, has entered the Junior class of the Theological Department of Heidelberg College, at Tiffin, O.

'72. Rev. F. S. Lindaman, a theological alumnus, now of Littlestown, Pa., has received a very complimentary tribute from the Joint-Consistory of the Blain Charge in Perry county, his late pastorate, in the form of a series of resolutions expressing the gratitude of the people for the good work he had done among them and the esteem in which they would ever hold him. The resolutions are published in full in the *Messenger*.

#### SPECIAL TOPICS.

By mutual consent, that of the readers being assumed, the BULLETIN for this month proposes a sort of "free and easy" after supper talk over several topics under lively discussion at this particular time again. And this "again" is purposely put to indicate that the matters thought of are not now for the first time thrust or insinuated into the arena of discussion or controversy, but such as have been frequently urged in opposition to the truth in centuries past from the first onward, and have as often been triumphantly refuted. They are, indeed, commonly advanced by each latest set of advocates as something new. This is necessary to give them the semblance of originality, and to secure attention to them. The claim may be sincerely made, at least in some instances. Those who set it up may never have read or heard of the annals of earlier ages, or may have forgotten that the things at which they now stumble were stumbling-stones to certain men more than a thousand years ago, and that what to them now again seems foolishness, was denounced and spurned as shallow nonsense by some who prided themselves on being the wisest philosophers that ever shed light upon the darkness of the earth. All this, however, does not alter or undo facts and history. Modern notions may be novelties to "the rising generation," and many of this generation may be bewitched (as Paul says) by their sham fresh-



ness. In reality, however, they are but new editions of ancient controversies, with modifications of style and statement to suit these advanced times, yet showing no improvement in matter or argument. They may be novelties, but only in the sense of fossils dug up out of the depths of the dead past, or mummies stripped of their rotten cerements and dressed in modern clothes. And the sooner this delusion is discerned and exposed the better for those who are in danger of being duped by it.

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In the various spheres of thought, apart, of course, from politics, "prices current" and the gambling operations of stock jobbers and railroad magnates—the air is full of so-called

#### GREAT QUESTIONS OF THE DAY.

Those now in mind relate to matters of science, religion and social life, but emphatically in their bearing upon the highest interests of mankind. They are, furthermore, pressed with such notable persistency upon public and personal attention, through periodicals, on platforms, and by freely-scattered private circulars, that it is scarcely possible to turn without being confronted by them. Even the secular daily and weekly press find it expedient to give them place as items of popular interest, especially, in some instances, if they seem to foreshadow foul weather for ecclesiastical orthodoxy, or indicate rough seas for the ark of truth. Obviously, then, their influence penetrates col-

leges and more or less seriously affects higher educational work. And as the prevailing bent of the discussion of the questions is openly or impliedly adverse to the principles and aims of Christian schools, those who are responsible for the character of those schools are constrained to meet the issues thus forced upon them.

In proof and illustration of this it will only be necessary to state some of them. In science, or what claims to be eminently such, the origin of the material universe (the cosmos), the power, forces, cause or causes which produced the stars, the sun, the earth and the vast variety of physical things in the several so-called kingdoms of nature, from the lowest forms of inorganic and organic matter to the culmination of all, thus far at least, in man—are inquired after as though they had never before been properly considered or fairly settled, and mankind was now first awaking to a rational investigation of the points involved. It is assumed that hitherto the generations of our race have been stupidly groping in the dark or resting content with the acceptance of unchallenged superstitions handed down by devout but absurd traditions and ancient ignorance. Modern science, it is often boldly asserted, is proving by its keen researches in astronomy, geology, chemistry and kindred subjects, that those traditions are false, and that the superstitions based on them are degrading, and unworthy of the advanced



intelligence of this nineteenth century. In their stead new theories are advanced, which are claimed to be in accordance with newly-discovered facts, and offer the only rational solution of the problems of existence. And that solution offers what as a substitute for past beliefs in regard to creation and nature? Any honest answer to the question will utterly refute the pretensions of such science, and condemn it as the most unparalleled compound of credulity ever published in the name of reason. Spurning the light as darkness, it plunges into the most dreary of all conceivable abysses, and asks the world to plunge with it into the same bottomless pit. It were better to be a sincere fetish-worshipper than to lie forever in the dungeon of science like this. Happily mankind is not shut up to such an alternative. The only greatness discernible in the questions of this sort of science is their stupendous ignorance and folly. And yet this is the wisdom by which many let themselves be duped! There is but one way of accounting for the infatuation; that way is pointed out in a letter written nearly two thousand years, and in a tract published even a thousand years before the writer of that letter lived.

Surely the "nature" of this modern (pseudo-) science must be a stupid, pitiless thing to bring forth by its blind impulses rational beings like men not only capable of thought, but yearnings to know whence they came, why they are, and whither

they are going; to know how the heavens came to be, and whence the earth with its teeming wonders sprang—wonders of light and wonders of life seeming to testify to what are only deceptive frauds and delusive lies (if this science were true); and to know what is far loftier and better than all nature besides;—and yet mock and stifle those yearnings by holding man in the bondage of ignorance through (this science says) countless myriads of years, until one day it happened to evolve Darwin, and Huxley, and Haeckel and the other renowned scientists of this latter half of the nineteenth century. Are such questions of science indeed the great questions of the age? If they were one might be justified in believing that the men of this generation were in fact Hindoos and Greeks of the days of old, only dreaming that they were living three thousand years ahead of their time.

Turning to some of the

*Religious Topics of the Day,*

the questions revived, and the views advanced in different quarters regarding them, strongly exhibit the same temper and purpose which the sort of science noticed above betrays. They concern fundamental articles of the christian faith, such as God as the almighty personal Creator of heaven and earth, in the sense of numerous explicit declarations of the Bible to this effect,—and of His direct providential and moral government of the world; redemption of the lost race of mankind



by the vicarious expiatory atonement of Jesus Christ upon the cross; and the eternal death (without a future probation after this life), of all who do not turn to God through Christ in true repentance and faith. These are not the only doctrines dragged into the religious discussions of the day, but, if to the above is added the article concerning the divine inspiration and supreme authority in all matters of faith of the Holy Scriptures, they are sufficient to show the serious character of the movement, if not to expose some sinister purpose in treating the doctrines as though their truth were still open to debate, revision and essential modification. Those who are most active with pen or tongue in such discussions often earnestly disclaim any hostility to Christianity, and indignantly resent all accusations of enmity to the gospel faith. In many instances they are members of evangelical churches and persist in holding positions of influence on the plea that they are not undermining the old foundations, but only striving to strengthen them by repairing their assumed weak places.

And yet it is evident that if they were prompted by the most malignant spirit, they could hardly have chosen more cunning ways of doing mischief to the cause of truth than they have adopted. Confound the Creator with creation by making the former a mere fountain of forces and of a substance by which and out from which creation is made to flow in a perpetually progressive evolu-

tion, and the result must be the obliteration of a personal, self-subsistent, eternal God. This will mean no God at all, in a word, atheism.

Excite doubts or suspicions in regard to the genuineness and authenticity of the Sacred Scriptures, disturb and unsettle the minds of men as to their full inspiration, or make conciliating concessions to skeptics and infidels (because some of them may be very scholarly and genial fellows of most gentlemanly manners) in their derision and denunciation of some of the facts reported and doctrines taught in the Bible, and "the ground and pillar of the truth" are demolished. If the testimony of Moses and the prophets, and emphatically of Christ and his apostles, is no longer conclusive as to what is truth, how shall it ever be certainly known? Will any trust Dean Stanley or David Straus, Emanuel Swedenborg (alas! that his name needs to be mentioned), or Emanuel Kant, after they have spurned such witnesses as John and Paul, and these speaking as they were moved by the Holy Ghost? To what then must the revival of doubtful disputations upon these points lead but to the issue predicted in those solemnly pregnant words of Jesus: When the Son of man cometh, will He find faith on the earth?

The popular style of discussing the other articles named above adopted by the parties referred to as leading agitators of what they call the great questions of the day, is



open to similar criticisms. But the limits of the BULLETIN forbid an extension of this paper. Only let two or three things be carefully noted as justly offensive characteristics of all such treatment of the Word of life and the faith it inculcates.

First, their destructively skeptical spirit and operation.

Secondly, their utter failure thus far to supply any theory of religious faith worthy of a moment's toleration in lieu of the creed they would destroy—destroy as to its substance however speciously they may cling to its form and terms.

And lastly the offensively vain presumption of such men as lay themselves open to these criticisms, in imagining that they have at last discovered for the world a better Gospel than that which God graciously supplied when the world had abundantly proved that by the wisdom now again repristinated and proclaimed it was utterly unable to come to the right knowledge of Him.

#### SUGGESTIVE.

##### *The Song of the Scientist.*

All hail to the monkey, the ape, or the clam,  
To which I'm indebted for all that I am;  
Evolution has brought me from one or another,  
And what does it signify which is my mother?

If monkey be mother, then monkey I am,  
Though call'd by my fellows a rational man;  
Surviving, the fittest, although it may be,  
Yet monkey is monkey in straight pedigree.

If ape be the mother, how now can we see  
That other than apish the whole race should be?  
Whatever improvement, it is all the same,  
For men are but apish, in spite of the name.

And if clam be the mother, we're puzzled to know,

How soft shell from hard shell could possibly grow;

But science has spoken, and who should not see,  
That impossible things may possibly be!

The maxims of science make man out, at least,  
To be, more than all, a respectable beast;  
But his end is the same with that of the whole,  
Never more to exist in body or soul.

Then hail to the monkey, the ape, or the clam,  
To which I'm indebted for all that I am;  
Evolution has brought me from one of the three,  
But what does it matter to you or to me.

—W. R. G., in *Sower and Mission Monthly*.

#### MY STUDY.

It has been my lot to live for thirty years on a spot which has been the scene of a great, though unwritten history. At the time when Andover Seminary was founded, as is well known, the old faith of New England was decadent. Its staunch friends were few. But one of the old churches of Boston was loyal to it. Even that one was of the school which, in the church history of Scotland, is significantly titled "moderate." Its aged pastor was not the man to lift up a fallen banner and lead a forlorn hope. A few godly men resolved that there should be one school of Biblical learning in New England, where a collegiately educated and orthodox clergy could be trained for the defense of the theology of the Pilgrims.

The "house I live in" was one of those built for the professors of the new "divinity school." Its occupant, in his daily walk to his lecture room, leaped from stone to stone through the swamp of a whortleberry lot in



which Phillips Hall stood. The driver of the daily stage to the metropolis used to point out to his merry passengers the hillock on which the Hall was erected as "Brimstone Hill," in token of the fiery and nauseous theology which he had been told was taught there. The tradition is that one of the passengers on a wintry day responded by thrusting his hands out of the window, as if to warm them at a blazing fire. The *sobriquet* followed Dr. Griffin to the pastorate, to which he was soon called, of the Park street church in Boston. "Brimstone Corner" was the polite and fragrant cognomen which the angle of Tremont and Park streets bore in the popular dialect of the time.

The late Charles Stoddard, Esq., of Boston, for many years the senior deacon of the Old South Church, has told me that he was more than once crowded off the sidewalk by well dressed enemies of his faith while leading his mission school to church on a Sunday morning. It was not the first nor the last time that "fanatics" have found that they had no rights which "gentlemen" were bound to respect. A drayman in Tremont street, who had missed his way with a load of sulphur, was once directed by a gentleman, of whom he made inquiry at a crossing, to go and offer his freight at the house "of a man by the name of Griffin," which he would find on the door plate, for "he was the chief dealer in the article in the city of Boston."

So general and intense was the antipathy to the ancient faith that it swayed the learned professions and gave tone to cultivated society. Young men beginning the practice of law or medicine in Boston found that they lost caste by attending an orthodox church. When Andover Seminary was founded, it was doubtful whether a charter could be obtained from the Legislature. The institution was therefore attached as an annex to Phillips Academy, which already had a charter. Ten years later, when Amherst College was founded in the interest of the same religious views with those represented at Andover, the petition for a charter was again and again refused. The same was true when a charter was sought for the American Board for Foreign Missions.

Such were the spirits in the air of Massachusetts when Dr. Griffin was called to Andover. In the building of his study he had a magnificent ideal of a working room for a studious recluse. It filled the southern wing of the house. The morning sun greeted its eastern windows; the noonday sun gave it good cheer as he traveled southward, and the setting sun flooded it with a golden glory, in which few horizons equal that of Andover. The glow which illuminated it from sun to sun was a fit emblem of the light which was to go from it around the world.

Dr. Griffin never occupied it. He was called to the pulpit of the Park street church just as he was about to take possession. Dr. Porter, his



successor, was a lifelong invalid. Meetings of the faculty and others for conference were therefore held in his study. Thus the spot became memorable. The few leading minds who felt the gravity of the crisis in the history of our churches felt also the need of concentration of resources and of mutual alliance. For this purpose they established, in 1812, a weekly meeting for prayer and consultation. Its chief object was to devise ways and means of lifting the old faith of New England from the obsolescence into which it was falling. Then, as now, men called it "moribund." There are things which thrive in dying. That meeting was continued for many years and was generally held in Dr. Porter's study. I find evidence of but one occasion on which it was held elsewhere.

During all that time that little conclave at Andover was the centre of New England Calvinism. Its regular attendants were seven: Dr. Woods, Professor Stuart, Dr. Porter, Samuel Farrar, Esq., who was then the treasurer of the Seminary and one of the old lay theologians of the time, Dr. John Adams, father of the late Rev. William Adams, D. D., of New York, and then principal of Phillips Academy, Dr. Justin Edwards, the youthful pastor of the Old South Church in Andover, and Mark Newman, Esq., its senior deacon. To these should be added, as occasional guests, Dr. Griffin of Boston, Dr. Pierson of Andover, Dr. Worcester of Salem, Dr. Morse of

Charlestown, Dr. Spring of Newburyport and, at a later period, Dr. Wisner, of the Old South Church in Boston, and Jeremiah Evarts, "the silent man," father of the present Hon. William M. Evarts, of New York. These came as occasion called them to consult with the wise men on "Brimstone Hill."—*Prof. Austin Phelps, D. D., in the Congregationalist.*

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The *Interior* aptly says: "The 'prominent member' is a good thing for a church to have when he is good and modest as well as prominent—when he is always in the prayer-meeting, when he gives liberally, when he withholds advice until it is asked; when he isn't self-willed and dogmatic, and when he doesn't require a whole church to fall down and worship him because he thinks they cannot get along without him. But too often the 'prominent member' isn't that kind of a man, and isn't the most pleasant man to have around. He is too frequently dictatorial, unreasonable, selfish, and exacting, and he generally puts in his hardest work in making things lively for the pastor and the whole church."

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At present William and Mary College, Va., is said not to have a single student; but the venerable president rings the bell regularly every morning, keeps the doors open for students, preserves the chater, and, it may be presumed, his salary.



**GENERAL COLLEGE NEWS.**

This year's freshman class at Wellesley numbers 160 young women.

In the opinion of the Alumni of Yale College, their *alma mater* should be called Yale University.

Mr. Moody's girls' seminary at Northfield, Mass., is to have two new buildings.

Dr. A. H. Fetterolf, president of Girard College, spent a portion of the past summer in Europe.

Brown University intends to make some provision for the education of young ladies.

The president of the College of California receives the largest salary of any college president in this country.

The 250th anniversary of the foundation of Harvard University will be celebrated on the 6th, 7th and 8th days of November next.

The University of Prague, founded in the year 1348, is the oldest German-speaking university.

Miss Lindley, of Meadville, Pa., a Presbyterian, left by her will \$10,000 to Allegheny College at Meadville, for the benefit of needy students.

Professor W. S. Tyler, who has just brought out an edition of the Iliad, has been an active member of the Amherst College faculty for more than half a century.

The new library building of Drew Theological Seminary will, when completed and furnished, cost \$100,000, and will contain one of the finest known collections of Methodist literature.

Columbian University, Washington, D. C., has received from W. W. Corcoran \$25,000 for its endowment fund, and a painting for the preparatory building valued at \$6,000.

It is quite confidently expected that Rev. W. C. Roberts, D. D., of the Board of Home Missions of the Presbyterian Church, will accept the Presidency of the Lake Forest University. A salary of \$5,500 has been guaranteed to him, and the trustees have agreed to raise for its endowment \$200,000 annually for five years.

Judge R. M. Widney, of Los Angeles, Cal., has made a recent gift of \$100,000 to the University of Southern California (Methodist) for a reserve fund. The total endowment of the University in money, land and buildings is now \$750,000, but in a few years the value of the lands will probably be two millions.

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**MONTHLY SUMMARY.****COLLEGIATE.**

*Heidelberg College*, Tiffin, Ohio, has an attendance of 176 students.

The accession of students at *Franklin and Marshall College*, Lancaster, Pa., at the opening of the college year was about fifty, twenty-eight in the College, sixteen in the Seminary, and five in the Academy. The College and Seminary graduated thirty-nine in June, leaving the net gain five. Prof. J. S. Stahr, Ph. D., delivered the opening address on "The Scope or Province of Science; or the Office of the Study of Science in a Liberal Education."

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**MINISTERIAL.**

Accola, O. J., Dayton, O., accepts call to New Philadelphia, O.

Hittel, M. Z., Niantic, Montgomery county, settled at Chambersburg, Pa.



Ihle, J., accepts call to Mohican, O.

Shumaker, J. B., D. D., removed from Lancaster, Pa., to Trappe, Montgomery county, Pa. P. O. address, Collegeville, Pa.

Welty, E., M. D., removed from Virginia to Sabillasville, Frederick county, Md.

Welker, G. W., D. D., address changed from Shaws Mills to Lamont, Guilford county, N. C.

### BOOK AND LITERARY NOTICES.

[In noticing Books the BULLETIN is not limited to such only as are received for that purpose from publishers. For sufficient reasons others may be mentioned favorably or unfavorably, according to the BULLETIN's estimate of their merits.]

From the Presbyterian Board of Publication, 1332 Chestnut street, Philadelphia:

EARTHLY WATCHERS AT HEAVENLY GATES: the false and true spiritualism. By Rev. John Chester, D. D., of Washington, D. C. Price \$1.15.

It is a well attested fact, however much deplored it may be, that modern so-called Spiritualism (rather demonology) generally stands in close affinity with infidelity. This is significant. "Gleich und gleich gesellt sich gern," even though the combination result in a refutation of the famous *similia similibus curantur*. For whilst this Spiritualism spurns faith in the true gospel sense, its voracious credulity is one of the most amazing wonders of the age. In laughing sardonically at the story of the whale swallowing Jonah, it opens its mouth wide enough to swallow the whale, nay, a shoal of whales, at every "seance." And yet, since people are found silly enough to be duped by such delusions, Dr. Chester has done good service by writing this book, and many persons will find profit in carefully reading it.

THE CHESTER COTERIE. By Kate Livingston Hamilton. This is a vigorous narrative in which a circle of quite young people work out certain problems of church work, especially the raising of money without resorting to any methods not thoroughly defensible. At the same time the book shows us how these young people solved the higher problems of self-consecration and of brave service for their divine Master. The influence exerted by the members of this circle over each other is suggestive of that un-

conscious service which the young may render and of the good they may do without design, if only their hearts and lives be right. Price, \$1.

"The Nation" periodical recently notices a very ridiculous blunder perpetrated by a translation of the German word *Schulterterminologie* into *shoulderterminology*! But the *Nation* seems quite unconscious of the fact that in giving place to its facetious critic's fun, it has perpetrated a second blunder equally ridiculous. In his ignorance of what he was holding up to be laughed at, he gives the German word as being *Schulter-minologie*! If the original work published it in this form, the translator was half excusable for letting himself be trapped or tripped. The proper syllabic division of the word is *Schulterterminologie*, that is the terminology of the school referred to in the case.

By the way, the *Nation's* critic, sharp as he seems to be, is dull enough to have overlooked an explicit statement made in the preface to the volume from which he gleaned the above "curious and incorrect translation." But for this oversight he would have avoided the obviously unintentional mistake of attributing the blunder to the wrong party. The whole thing, however, that is the double joke involved, is so amusing that one almost rejoices in its occurrence—especially as nobody is hurt.

DR. THEODORE APPEL's sketches of times in Marshall College from 1838 to '44 proves to be an appreciated book, and has been warmly commended. Of course some readers will miss some things from it which they might naturally expect would be brought out. But they should rather be grateful for what has been done than criticise some oversights. And yet it would have considerably enhanced the value of the book if fuller notice had been taken of the religion, theology, etc., of the college during the period covered by the narrative. Ample material is at hand for showing what gospel was then preached there, and with what effect. Dr. Rauch's sermons on the inner life, and published occasional sermons by other professors, etc., would have supplied most instructive and refreshing extracts. It is hoped that in another edition Dr. A. will add a liberal chapter on this important point.



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
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